PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, MARCH 8, 1961

The Journey Is too Great for Thee

I Kings 19:7

by George E. Failing

GOD TESTS our strength; Satan tests our weakness.

God knew the limit of Elijah's strength and considerately reminded Elijah, *The journey is too great for thee.*

There was no rebuke in God's tone. Elijah had proved true to God through famine and trial. Elijah had nobly taken up the cause of Jehovah when he was outnumbered by hundreds of Baal's prophets. If there was ever a *voice in the wilderness,* a moment when one voice penetrated the silence of the indecisive multitude, it was Elijah's voice challenging the prophets of Baal to a duel of power on the slopes of Mt. Carmel.

God loved the confidence and daring of Elijah. *If the Lord be God, follow him: but if Baal, then follow him.* God never fears the test of strength. He thrills to the utter faith of men.

There was no sarcasm in God's voice, as if He said, "I thought you could take more than that, Elijah!" After the great victory on Carmel God did not begin to reprove His champion or to belittle the courage of a man of like passions with us. It was as if God admitted Elijah's human weakness in fleeing from Jezebel and chose to sustain the man who had risked his life for God's sake.

God does care that we have strength for the journey. Elijah fled to the wilderness. God did not leave him there but led him on to Horeb, the mount of God. It being quite a distance to Horeb, God provided Elijah with food for the journey. Elijah was accustomed to being fed from God, whether by birds or by angels. God's food sustains, for Elijah *went in the strength of that meat forty days.*

There in the mount Elijah felt again the terrible strength of God in wild storms, in severe earthquakes. After the boisterous demonstrations of God's presence, God himself talked with Elijah in *a still small voice.*

After a good rest, a hearty meal and a new commission, the journey no longer proved too great for Elijah. He and God walked it together.

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Editorials

Church-Wide Leaders' Conference
March 21-22

UNDER THE THEME "For Such a Time as This" about fifty denominational leaders will convene at World Headquarters in Marion, Indiana, for two days of study, prayer and counsel.

The General Conference of 1959 ordered that "a denominational gathering of the General Superintendents, the Editor of THE WESLEYAN METHODIST, the Executive Secretaries of the Departments of the Church, College Presidents and Annual Conference Presidents shall meet in the spring of 1961 for inspiration, information and fellowship." Each of the General Superintendents, Dr. Stephen W. Paine, and the Editor of THE WESLEYAN METHODIST will address the group. The departments, colleges and organizations of the Church will present their interests. Some periods are reserved for open discussion of the general program and needs of the Church.

In this century there has probably been no more critical time than this. If the Church is to effectively witness to this generation, we must get directions from God. The entire Church, it is hoped, will join us in prayer that these days shall be days of meeting with God, days of spiritual discernment and enduement.

We Agree

UNDER THE TITLE, "A Regrettable Revival," an excellent editorial in *The Christian Century* of February 1, the position is taken that Protestants dare not back down in their resistance to federal support of parochial schools, by any measure and to any degree.

That editorial so expressly states the position of THE WESLEYAN METHODIST that permission has been obtained to reprint two paragraphs verbatim.

Cardinal Spellman has not changed. Twelve years ago he apologized to Mrs. Roosevelt for his intemperate outburst when she opposed his demand for federal funds for parochial schools. But his denunciation of the report of a task force set up by Pesident Kennedy before his inauguration to recommend ways of strengthening public education indicates he still seeks such funds. His purpose is still to gain support from tax funds for the Catholic system of education. His regrettable revival of this claim implies a renewal of efforts to block federal aid to public schools until that purpose is achieved. Cardinal Spellman sets that purpose above the Constitution of the United States, above the unity and peace of the country, above the need of this country to meet the urgent crises which threaten the survival of the free world. . .

Cardinal Spellman has not changed his mind. His aim is still to compel Protestants, Jews and others to support a wholly-controlled function of the Roman Catholic Church. The compulsion lies in the use of the taxing powers of the federal government to raise funds for Catholic schools. He has given us fair warning, so he should have our answer. American Protestants will never pay taxes to support Catholic schools. We will oppose enactment of laws which require such payment. If Congress is pressured into enacting such laws, we will contest them in the courts. If the courts reverse themselves and declare such laws constitutional, we will still refuse to pay these taxes, paying whatever price is necessary to preserve religious liberty in a pluralistic society.

As Martin Luther boldly affirmed, "Here I stand, I can do no other. God help me. Amen."

Learning Our Helplessness

Not by might, nor by power . . . (Zech. 4:6)

GOD'S WORD, at times, seems to contradict the facts of human existence. Here is one instance. Who does not know that human might and power have accomplished great things! If a man has the right strategy and the power to carry through his plans, he will win. So we say, and so human history seems to record.

Men do "fight and war" and get what they go after —very often. This is such a common observation that it seems an almost universal fact. Remembering that man separated himself from God, right when the race was beginning, and ruled God's power out, man feels the necessity of fighting for himself. Unfortunately, man has a helper in his self-effort and self-promotion. Satan, the highest ranking creature, did similarly when he was tested. Satan seeks an alliance with man, promising him power; and man seeks an alliance with Satan, in quest for power.

But when a person begins to seek God's presence and God's will, he discovers that no amount of human strategy or resources can gain what he desires. God's way forever eludes the self-seekers and self-promoters. Holy desires do not gain their ends by unholy means. "Ye fight and war, and have not, because ye ask not" (James 4:2).

God waits to give His power and wisdom to those lowly enough to receive it. After preparing so carefully to preach, one must come to know that God gives messages only to those who distrust themselves. Blessed is that divine providence that teaches us utter dependence upon God!

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I Was Reading...

by the Editor

● an article by Sam Wolgemuth in the February 9 issue of *Gospel Banner*. Mr. Wolgemuth tells how on entering Russia recently the inspector demanded, "Take out all your books and magazines. I want to see them." The inspector went through them one by one and then stopped abruptly to ask, "What's this?" "It's my Bible," I replied. He paged through it carefully and acted almost as though he was afraid of it. Finishing the examination, he looked me over for a minute and then returned the Bible. "This Bible you must take with you when you leave Russia. You dare not leave it here." Indeed, nothing is so dangerous as the truth, particularly Him who is the Way, the Truth and the Life.

● that *Nation's Business* details the following nine steps in open-minded attitudes vital to advancement: Be constructively critical—be flexible—have a positive approach to problems—be willing to learn from others—be courteous and modest—maintain self-respect—be willing to give credit—have a realistic outlook—see things from the other fellow's point of view. These suggestions work equally well in just getting along with people.

● that the Methodist Church would now have 33,000,000 members (more than three times the present membership) if the rate of growth since 1900 had been as great as during the period from 1850 to 1900. The Methodists themselves have released this figure. What slowed their growth?

● that in Memphis, TV sets outnumber bathtubs. The Bellevue Baptist Church of Memphis, rather than just deploring this fact, has taken advantage of the situation and broadcasts each Lord's Day its Sunday morning worship service. The church pays $200 per Sunday for the time, but they calculate a "seeing" audience of from 23,000 to 75,000 persons. To make this possible the church had to invest between $50,000 and $60,000 in TV equipment. Incidentally, church membership approximates 10,000.

● the remark recently made by Senator John Sparkman of Alabama, that the goal of our society ought to be the establishment of "a decent home and suitable living environment for every American family." The Senator did not explain just how this might be accomplished nor how it would be paid for—nor indeed whether all Americans are interested in such a goal.

● that today 400 aircraft are simultaneously airborne over New York City at a peak hour. By 1975 it is estimated there will be 1200 planes aloft at one time.

● this lovely statement from the pen of Helen Keller: "The hands of those I meet are dumbly eloquent to me. . . . I have met people so empty of joy, that when I clasp their frosty fingertips it seemed as if I were shaking hands with a northeast storm. Others there are whose hands have sunbeams in them."

● in the February issue of *Think*, a beautiful magazine published by IBM, a truly remarkable "Letter to a Young Doctor" written by Dr. Thomas A. Dooley about six months

(continued on page 15)

What Shall We Do?

by S. M. YONALLY

THE EDITORIAL, "Stunted? Why?," December 7, 1960, impressed me very deeply and I have read it several times. I do not speak with authority or finality but am fully persuaded that the following observations are correct.

If we compared our membership with our Sunday-school attendance and did the same with other Protestant denominations, the picture would look different. For every full member we have, we are instructing about two who are not members, while some churches do not instruct even one half a person for every member.

Jesus said, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." We should not expect the masses to be won but we must win some or be found wanting. It is harder to win souls now than in the past. But as the cost of things increase we usually pay the higher prices rather than do without. We must do the same for souls. A genuine revival is the most expensive thing I know of, and I do not mean in money. Financing a revival is the least expensive part of it.

There are four groups of people and every person belongs to one of these groups.

1. Christians that are prayed up. They serve under the anointing, and can pray through in an emergency. All genuine revivals start in this group. This group is much too small.

2. Christians who cannot qualify for group one. Each has a personal lack, either definite or indefinite. In many churches this group is far too large; these are the hardest to move in a revival. I am not judging here but will take each on his own testimony in answer to vital questions.

3. Acknowledged backsliders and backsliders in heart but who do not admit their backsliding.

4. Those who have never been saved. How much will we pay to reach this group?

If we can have a revival that will burn its way through group number two, we will be able to reap in groups three and four far beyond what we have been doing. The word "unchurched" stirs us deeply. As I go after this group I search in vain for those who have not been influenced or prejudiced by some church group.

The great question is, Why do we fail to get members when others succeed? Usually the answer is, "We do not meet competition." We will either have to reduce the cost of church membership or offer something better at our present price than others are offering.

There are scores of churches that demand far less than we, so there is no hope there. We are as modest in our requirements as we should be, and in some cases too modest. Since we cannot offer what we have for less, we will have to offer more or better. The Pentecostal churches do not always major on entire sanctification, yet they convince many that they have more. Others call themselves evangelical and preach only enough to make people immune to salvation.

What shall we do? We can offer more only if we have more to offer. If we fail to possess more and give more there is no route to success. A few suggestions are:

1. Preach better sermons with a greater anointing of the Holy Ghost.

2. Live what we profess. This is extremely important.

3. Deepen our devotion until we possess more, and then live that.

4. Sacrificial obedience—this is the key. Nothing else can be offered as a substitute. If we do all else and fail here we have wasted our opportunity. Some say that we do not know what sacrificial obedience means. If that is true, then let us cease to preach holiness until we find out. Only then can we preach so that others will know.

5. Pray. You know some lost soul that does not sense his need. If God will burden your heart for him until you feel his lost condition as though it

(Continued on page 15)

Rev. S. M. Yonally is pastor of our church at Augusta, Kansas.

A Spiritual Classic

Classes of Christians

by THOMAS C. UPHAM

THERE ARE three classes of Christians who seem to be easily distinguishable from each other.

The first class are those who, destitute in a considerable degree of any marked spiritual manifestations and joys, may yet be said to possess faith. And in the possession of faith, they undoubtedly have the effective element of the inward life. Their faith, however, is weak. Their language is, "Lord, I believe: help thou mine unbelief." They have but little strength. In general, they move feebly and slowly; and in some instances scarcely show signs of life. Some, however, exhibit a little more strength and activity than others; and God honors them by employing them in the smaller charges and duties of his church. These cases are not without their encouragement.

Such persons are often characterized by the trait of humble perseverance. They grow in grace, though not rapidly; and not infrequently become strong in the end. As a general statement, they have not much to say in any period of their experience; but they are not wanting in sincerity, and they cling to the cross of Christ, as the foundation of their hope. It is seldom that they make a strong impression upon the world; but their example is generally salutary. These are not those who have been caught up to the "third heaven," and have seen wonderful things.

The second class are those who have had striking manifestations in the way of strong convictions and of subsequent great illuminations. From time to time, a remarkable impulse, a divine afflatus, if we may so express it, seems to come upon them, and they are borne on in a gale. Then comes a calm; and they temporarily make but little progress. Sometimes they have great darkness; but it is alternated with gleams of light. Nor is the light which they have always the pure and calm light which is of a heavenly origin; but sometimes the red, meteor-like glare of an earthly fire. They may be said to have a considerable degree of faith; but they evidently have less faith than feeling. Their mental history, however, under its various changes, partakes in no small degree of the striking, the marvelous. These persons are generally the marked ones, the particular and bright stars in the church. They often have great gifts; they labor for God; they attract attention. They overwhelm by their eloquence; startle by their new and sometimes heretical views; are denunciatory, argumentative, prophetic, as the occasion calls.

But their movements are not always clear of self; and pride sometimes lurks at the bottom. They are "many men in one"; without true fixedness and simplicity of character; but exhibiting themselves in different aspects, according as the natural or the spiritual life predominates. Sometimes they are sunk deep in their own nothingness through the influence of the Spirit of God; and sometimes they are up in the "airy mind" of nature's "inflatibility." They are undoubtedly very useful; aiding themselves in the things of religion, and aiding others; but it can hardly be said of them, that "their life is hid with Christ in God." They think too much of their own efforts and powers; they place too high an estimate on human instrumentality; they do not fully understand the secret of their own nothingness; nor do they know in their own experience and to its full extent the meaning of self-crucifixion.

Hence their confusion when, in their own view, things do not go right; hence their evident dejection, when the voice of the multitude is suddenly a little adverse to them; hence their plans, their contrivances—too much like the plans and calculations of human policy. They are not destitute of Christian graces; but they need more lowliness of heart, and more faith. Nevertheless, they have had much experience of the divine goodness. God owns and blesses them; and their memorial is often written in multitudes of grateful hearts.

A third class are those whose life may be said to be emphatically a life of faith, attended with an entire renunciation and crucifixion of self. Faith is not perfect until self is crucified; and the converse is equally true, that perfect faith necessarily results in entire self-renunciation.

In the second class of persons, which has been mentioned, the spiritual life mingles more or less, and perhaps in nearly equal proportions, with the tendencies and activities of nature. The fire which blazes up from their hearts, and which often casts a broad light upon the surrounding multitude, is a mixed fire, partly from heaven and partly from earth. The natural unholy principles are not extinct; but can only be said to be partly purified, and to be turned into a new channel. Hence they will oftentimes fight for God with the same zeal, and almost in the same manner, that worldly men fight for their temporary and worldly objects; with great earnestness, with an unquiet and turbulent indignation, and sometimes with a cruelty of attack which vents itself in misrepresentations, and persecutes even to prison and to death.

But the class of Christians to whom we are now attending, having their souls fully fixed in God by faith, cannot consent to serve their heavenly Father with the instruments which Satan furnishes. They sow the seed, but they have faith in the God of the harvest, and they know that all will be well in the end. They are not inactive; but they move only at God's command, and in God's way, and are fully satisfied with the result which God may see fit to give. At the command of the world or of a worldly spirit, they would not "turn upon their heel to save

This article is chapter XIV of the excellent book, "Interior Life."

their life." But to God they hold all in subjection; and they rest calmly in the great Central Power.

These are men of a grave countenance, of a retired life, except when duty calls to public action; of few words, simple manners, and inflexible principle. They have renounced self; and they seek a low place, remote from public observation and unreached by human applause. When they are silent to human hearing, they are conversing with God; and when they open their lips and speak, it is the message which God gives, and is spoken with the demonstration of the Spirit. When they are apparently inactive, they are gaining strength from the Divine Fountain; drinking nourishment into the inmost soul. And when they move, although with quiet step, the heart of the multitude is shaken and troubled at their approach, because God moves with them. There is no thunder, but the "still, small voice;" no smoke, but "consuming fire."

These are the men of whom martyrs are made. When the day of great tribulation comes, when dungeons are ready and fires are burning, then God permits His children, who are weak in the faith, to stand aside. Then the illuminated Christians, those who live in the region of high emotion rather than of quiet faith, who have been conspicuous in the world of Christian activity, and have been as a pleasant and a loud song, and in many things have done nobly, will unfold to the right and the left, and let this little company, of whom the world is ignorant, and whom it cannot know, come up from their secret places to the great battle of the Lord.

To them the prison is as acceptable as the throne; the place of degradation as the place of honor. They eat of the "hidden manna," and they have the secret name given them, "which no man knoweth." Ask them how they feel, and they will perhaps be startled, because their thoughts are thus turned from God to themselves. And they will answer by asking what God wills. They have no feeling separate from the will of God. All high and low, all joy and sorrow, all honor and dishonor, all friendship and enmity, are brought to a level, and are merged and lost in the great realization of God present in the heart. Hence chains and dungeons have no terrors; a bed of fire is as a bed of down.

It is here, in this class of persons, that we find the great grace of sanctification—a word, alas! too little understood in the church. These are they, who, in the spirit of self-crucifixion, live by faith, and faith only. ●

GOD IS CALLING the Church to increased prayer in these days. And the Church is responding. It is my candid judgment, that taken as a whole, there is more effectual praying throughout our Zion for revival and for fresh manifestations of God's power than for some time. Prayer groups are forming in addition to formal prayer times. Word reaches us of many instances of men's prayer meetings at six or seven in the morning or at seven Saturday night or some other hour. We must not overlook the significance of this prayer movement.

The tempo of the Area Leaders' meetings last fall readily made a place for seasons of prayer. How mightily God met with the groups in each of these four occasions! Moreover there is evidence of a greater intensity in the prayer life on our college campuses. Prayer teams are forming from the various conferences to pray for the work back home. Fast and prayer times are taking on new meaning. In a recent tour of the Indiana Conference embracing four days, Brother Phaup and I joined with Brother Kenneth Dunn, president, and vice presidents Clifford Hoover and Herbert J. Logsdon. A marked spirit of oneness in revival and outreach for holy conquest prevailed. The seasons of prayer gave natural expression to common burden and heart cry. God is definitely fulfilling the promise "Call upon me, and I will answer thee, and shew thee great and mighty things which thou knowest not" (Jer. 33:3).

It is needless to look for greater manifestations of God until prayer increases. Sermons can be preached without much prayer. The preacher can combine a good memory, some knowledge, ambition, personality, access to well-lined book shelves, a generous supply of self-confidence and favorably affect people in the pulpit. But only prayer affects God. And mark you, we must intercede today in the face of our frightening need. Let such praying further increase. Not just cheery little chats with God but "sackcloth and ashes" praying if you please. Prayer that brings us to the "then" of II Chronicles 7:14. "Then will I hear," says God, "and I will forgive, and I will heal."

The Operation Outreach schedule for prayer times calls for special praying:

Every Tuesday from 6 a.m.—12 midnight
Every Saturday from 6 p.m.—12 midnight
(to be observed according to local time zones)

Keep the perspective right. Soul winning is not a substitute for earnest prevailing prayer. It is a natural result.

Pastors, your church can know its finest hours in these very days. Call men, women, youth, together to pray. Pray unitedly. Seek the face of God. Oh God, help the church to further marshall her forces for true and earnest prayer.—HAROLD K. SHEETS, *General Superintendent*

Praise for Increased Prayer

Dear Editor . . . . . .

Repairman, Des-pairman, Mechanic

— CALL ME WHAT YOU WILL, BUT, AS A CHRISTIAN MECHANIC, I give God the credit for all that I do today or have done in the past several years.

Troubles have been my business for a few years and I have enjoyed repairing, welding, mending, fixing, converting, and inventing for those who couldn't do for themselves.

A customer comes into my shop and says, "Can you fix this for me?" He had wanted it yesterday, but wonders if I can get to it "right away." Of course he doesn't realize there have been a dozen or more before him with problems. He continues to talk, only to tell how his poor help tore things up and how dumb some people are, using language unbecoming a gentleman.

It is my job as a Christian mechanic to break through the blue air and say, "My friend, you are well off. You should have met the fellow who just left. He lost a cow which was a financial loss. Your problem can be mended for only $1.25." Before leaving my place of business, he has felt lifted to a brighter way of living. As he goes on his way smiling and happy that his problem is solved, he is made to think of how ungrateful he has been to his Maker. The Repairman has a shop full of troubles and he had one small problem. But as I say, Trouble is my business!

Another comes and greets me by saying, "I knew I shouldn't have worked all day Sunday! I had planned on plowing, but I broke it, now I need to repair it." Then it's my turn to speak up for my Lord and say, "Sunday is the day to rest and go to worship." A very good chance to testify and witness! A wonderful field in which to work. And just a grease-monkey, so to speak.

There are others who come in and try to "get your goat." The Lord has given me just the added amount of patience that I need in those cases. And of course there are numerous times when a mechanic hammers, burns, or pinches his fingers, and the Lord gives me just the touch of grace that I need to take it and then, in turn, gives me a thanks in my heart that it wasn't any worse.

Now in comes another type of person. When his job is finished—no money to pay—and nothing said in advance. He leaves and says that he'll pay when he can. Sometimes it's never paid. God gives me sufficient help in those times and rewards me with a big pay-off! His presence is precious!

Opportunities to help the youth are even countless. For instance—through my door came a little boy who wanted his bike fixed, but no money. I found that he was having problems of his own and was running away from home. I was privileged to help him and after our talk he decided to pedal his way back home.

Prayer meeting night comes and it seems I always have more customers then and so many jobs to do. The first one is to get cleaned up and go to God's house to pray, sing and testify. Didn't find time to eat supper, but feeding one's soul is so important in times like these. I come home refreshed and the supper even tastes better.

The pastor calls sometimes that there are even troubles at the parsonage and "would you come and fix the furnace?" We drop our work and put God's first. The Bible says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

What? Things all roses? No thorns? No indeed! Got to have the thorns to enjoy the roses. I do one job at a time, sandwiching others in if I can. Always something to do. What more do you want? An idle mind is the devil's workshop anyway. It's fun fixing people's troubles when you have God as your Saviour, Pilot and Guide.

I've said I could fix anything but a broken heart and I'd try that by pointing you to One who can—Jesus Christ. I'm happy that He abides with me. If you are in despair and in need of repair—I challenge you! Try my Christ. I've found that it really pays to be a Christian Mechanic and Repairman. ●

Dear Brother Failing:

IN OUR REVIVAL last fall our evangelist was preaching for us. At the close of one service he spoke to a man about his soul. The man faced him, looked him right in the eyes, and said, "Did you ever know an automobile mechanic who was a Christian?"

Brother H said, "For the life of me I could not think of any." I too was at a loss for one, even as you too indicated in your letter.

While praying for this man on January 4 I arose from prayer and sent my letter to you. Before me as I write to you I have a book, its title is "Operation Outreach, Spirit-Directed Witnessing," published by The Wesley Press, Marion, Indiana.

Do we, sir, print books, buy books, read books, just to have something to do to take up time? Then must we say to an automobile mechanic: "I'm sorry, sir, I have no witness for you. You must either change your vocation in life or go to Hell." Then we see him next, sir, at the judgment bar of God, called to give an account of his deeds and words. Should we be there looking on, would he point to us and say: "All I asked of them was, Did you ever hear of an automobile mechanic who was a Christian?"

Brother, how shall we clear our souls? Are we really His witness?

This man has had plenty of preaching, does work for the church, brings people in and puts money into the Wesleyan Methodist Church. How shall we repay him?

After I wrote my first letter to you I wondered if it was the thing to do, and I am still wondering. But how shall we answer the man's question?

Ralph Westafer

The Editor was moved by this letter and, upon inquiry, learned of a Christian mechanic in nearby Fairmount, Indiana. The article is the radiant testimony of Jake Lockner. You will appreciate reading it. Perhaps you will want your neighborhood mechanic to read this article. And let's join Brother Westafer in prayer for the unsaved mechanic in Silver Lake.

UNEMPLOYED!

by WILFRID MOUTOUX

The specter of unemployment stalks the land. The problem is being discussed by political groups at every level.

To be idle through no fault of one's own is no disgrace. There are, no doubt, crowds of men and women anxious to find gainful employment, whatever the employment may be. This group deserves all the help and sympathy we can offer.

However, according to information recently released, there are more than ten thousand persons in Canada who are willfully idle. They refuse to accept any job unless it is to their liking. Some work just long enough to qualify for unemployment insurance. They are satisfied to subsist on the sweat of others.

The unemployment situation finds a spiritual counterpart in the church. Many church members have done practically nothing for God or the church in many a year. The question could well be asked of them, "Why stand ye here idle all the day?" (Matt. 20:6). God has a full-time job for every believer. He is searching for laborers.

One job begging recruits is prayer. If the church would seriously take to her knees she could change the course of history, and head off the hordes of Satan that are rapidly engulfing the earth. It is the task of every Christian to "pray without ceasing" (I Thess. 5:17). Are you gainfully employed at this task?

Another responsibility of all church members, and of everyone for that matter, is to attend the house of prayer. The rule book of the church, the Bible, says, "Not forsaking the assembling of ourselves together" (Heb. 10:25). If every professing Christian attended church next Sunday the streets would be glutted with cars, and church boards would be discussing plans for enlarging their buildings. The world would be impressed. The revival would be on. Are you really working at the task of church attendance?

Another spiritual job lagging for lack of applicants is this work of witnessing. The Scriptural want ad says, "Ye are my witnesses" (Isa. 43:10). Christian! This means you! Are you busy witnessing, or are you "all the day idle? Are you willfully unemployed while the great task of winning men wanes for want of workers?

God has a cure for spiritual idleness. It is Divine Love.

General Evangelist

My 90th Year My Best

by S. L. MORGAN, SR.

NOW WELL INTO my 90th year, I find it thus far the best year of my life. I list a few of the events that make it memorable: The year began September 23, my 89th birthday. In April before, my once-brilliant wife and equal partner for over 50 years entered an institution never to return, leaving me desolate. By God's grace I rallied, highly resolved on living creatively the time remaining.

Foreseeing this tragic event, I had spent several months disposing of my small estate. Through 50 years we had economized to the limit, had helped our four children through college and built a modest home.

We had always regarded our income and savings as God's, we His stewards. Accordingly all remaining above a very moderate security I gave to worthy causes, or bequeathed in my will.

I testify that this has been one of the most satisfying acts of my life. All has been given "in perpetuity," to go on forever doing good: to Foreign Missions, to aid needy students in college and seminary, to aid old ministers, to endow a room in a home for the aged.

Meanwhile I've seen some joyous returns: a friend's gift of $1000 to endow a room in my name in a Home for the Aged, and the same amount by another friend in my name to endow a bookshelf in Southeastern Seminary—a gift I heartily commend to others.

Another major act of my 90th year is planning the funerals for my wife and myself. For many years by voice and pen I've been a crusader against costly funerals. A funeral in a poor family many years ago mightily influenced me. A tenant farmer, owning only two mules, mortgaged his mules to bury his wife in a costly casket and vault costing about $750, sorely needed by his three motherless little children! "Fashion in funerals" drove him to it. My wife and I resolved to make our funerals cheap as part of our crusade against costly funerals.

So one of the most satisfying acts of my 90th year has been selecting my casket for a funeral to cost $150, with "no flowers," my grave to have no monument, but only a simple marker. I leave my children liberty to choose for their mother within limits. Costly funerals and monuments I regard as pagan; Christians should put emphasis on the immortal spirit, not on the body doomed to dust.

This disposal of my property and of my body I regard as the greatest acts of my 90th year, giving me great satisfaction. I pray my example may influence others touching money and funerals. ●

Wake Forest, North Carolina

Eternal Revenue

I WORK for the Department of Internal Revenue. Yes, I am the chap that everybody loathes. I go over your income tax return.

The other day I checked a queer return. Some guy with an income under $5,000 claimed he gave $624 to some church. Sure, he was within the 15% limit—but it looked mighty suspicious to me. So I hopped a trolley and dropped in on the guy. Asked him about his "contributions."

I thought he'd get nervous like most of them do, and say that he "might have made a mistake." But not this guy! He came back at me with that figure of $624 without batting an eyelash.

"Do you have a receipt from the church?" I asked, figuring that would make him squirm.

"Sure," he said. "I always drop them in the drawer where I keep my envelopes." And off he went to fetch his receipts.

Well, he had me! One look at the receipts and I knew he was on the level. So, I apologized for bothering him, explaining that I have to check up on deductions that seem unusually high. And as we shook hands at the door, he said, "I'd like to invite you to attend our church some time."

"Thanks," I replied, "but I belong to a church myself."

"Excuse me," he said, "that possibility hadn't occurred to me."

As I rode the trolley home, I kept wondering what he meant by that last remark. It wasn't until Sunday morning, when I dropped my usual quarter into the collection plate, that it came to me.—*Vermont Informant, in Sunshine Magazine*

ENEMIES of the CROSS

by R. A. KERBY
Greeley, Colorado

THERE ARE DEPTHS of meaning in the Cross of Jesus Christ that have never been plumbed by the mind or heart of man. The transaction which took place between the Father and the Son that dark day on Calvary has such mysterious reaches of meaning that not even the angels in Heaven can fully understand it. The record is that they desire to look into this matter but no where is it stated that their desire has been or can be granted. In our contemplations of this boundless and fathomless act of Redemption, in our efforts to "survey the wondrous cross, on which the Prince of Glory died," two elements can, however, be grasped with certainty by every repentant soul. Those two elements are necessity and sufficiency.

Any just view of the attributes of the Father will lead us to the firm conclusion that if any way could have been devised to redeem a fallen Race without the death of God's dear Son, the cross would never have been erected in the "determinate counsel and foreknowledge" of the Almighty nor would He have permitted the Roman soldiers to erect it on Calvary's rugged hill. The sufficiency of the cross was demonstrated to a wondering universe by the resurrection of the Sin-bearer and by His enthronement in highest heaven "far above all principality and power." If we but grasp and retain our moral and spiritual hold on these two elements of necessity and sufficiency in the cross, we will have solid ground under our feet while we grow in knowledge of this blessed mystery throughout all time and all eternity.

In the light of the foregoing, it is passing strange that "enemies of the cross" would be found within the pale of religious groups but such was the case in Paul's day and such is the case at the present hour. In his letter to the beloved church at Philippi the Apostle declared, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." These enemies may have been some who professed the Name of Christ but who in works denied Him or they may have been the Judaizing teachers who plagued Paul's footsteps. However this may be, an inspection of the lives these people lived will be of help in determining who is on the Lord's side in our own day.

Whatever may have been the profession of these people, the hard fact remains that they were not worshiping the God and Father of our Lord Jesus Christ but were rather centering their affections on the things which appealed to their senses. Paul, as a true friend of the cross, "bowed his knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" while those opposing him declared their enmity to the cross by "worshiping the creature more than the Creator, who is above all God, blessed forever."

These unhappy people were glorying in their shame. Instead of sorrowing that they were so married to this earth and its fading interests, they rather gloried in this shameful fact. The true Christian will always declare, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." There is a dividing line between the friends and the enemies of the cross. Each of us declare by the way we live, walk, talk, dress and give just which side of this dividing line we are on.

The "enemies of the cross of Christ," whatever their profession may or may not be, always have their minds on earthly things. Their affections are set on things on the earth and not on the things which are above "where Christ sitteth on the right hand of God." The true friend of the cross is one who is "pressing toward the mark for the prize of the high calling of God in Christ Jesus." Since their eyes were fixed on Jesus, they've lost sight of all beside, so enchained their spirit's vision, looking at the Crucified.

The great heart of the Apostle was so burdened over the sad condition of these "enemies of the cross" that when he thought on their sad end, he could not restrain the tears. The end of those who assume hostility to the cross is destruction. After life is over and the record is forever made, they will be faced with the destruction of all their hopes, aspirations, prospects and will face an eternity of untold torment. It is a terrible thing to resist the cross of Christ either by word or deed.

Those who have experienced the crucifixion to the world by the cross have their fruit unto holiness and the end everlasting life. After the enemies of the cross have been thrust out into everlasting night with no eye to pity nor hand to save, those who have truly embraced the Crucified will shine with unceasing and increasing splendor unto the ages of the ages. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Amen! ●

GOOD SCOUTING Reduces Juvenile Delinquency

by WILLIAM C. HODDE

Girl Scout Week March 13-18

THE STORY is told about three blind men who went out to examine an elephant. One felt the elephant's side, and said that an elephant was surely like a wall. Another rubbed his hand up and down the trunk, and proclaimed that an elephant was like a big snake. The third man, touching a leg, said that an elephant must surely look like a tree trunk. Each man was lost in his own specialty and did not look at the problem as a whole; and so each made a serious mistake. It is well for people active in any organization to step back once in a while and look at his work as a whole. For it is very easy to be engrossed in activities, so much so that a person fails to evaluate properly his success or failure. One must ask oneself What am I trying to do? Why am I doing it? Am I succeeding?

To be whimsical for a moment, in connection with Scouting, you might call camping, cookie sales, skills and crafts, service projects and social activities the head, sides, trunk and legs of the elephant. No one must lose sight of any part. But you dare not omit the heart of the animal—the Promise and Laws. Do that, and the animal is dead. The second Basic Belief, as stated in the 1956 Blue Book, tells us that the Promise and Laws are to provide the driving force behind the movement, and to permeate its whole program.

Every Scout leader has a glorious opportunity to help build the character of her young charges for life ahead. Every Scout leader has the opportunity to tear down character. It all depends on what she makes of the Promise and Laws. The leader of course is not a nun in her classroom, nor a clergyman, nor a Sunday-school teacher. Her influence is often more subtle; her influence is in the kind of person she is, her influence is in her good or bad example, in her guidance given to the troublesome girl, and to the troubled girl. Youth is always looking for a hero to follow. The trick it to try hard not to have feet of clay.

The Promise and Laws are a moral code, expressed simply so as to be understood by the youth for whom they are intended. They embody the moral

(*concluded on page* 13)

Servicemen's department

★★★★★★★★★★ **Robert W. McIntyre, Executive Director**

The Difficulty of a "Cold War"

ONE OF THE MOST GRATIFYING EXPERIENCES of the year just past for the Director of the Wesleyan Servicemen's Department has been the renewed interest of the Church in the work of the Department which has been coupled with a renewed response from servicemen to the Department's ministry. We are at a loss to fully understand or explain this other than to say that God has been answering the prayers of His people and the Holy Spirit is at work.

Guantanamo, Korea, Laos (7th Fleet), West Germany, on and on—here are our men, separated from the Church, a vital part of the tensions about which we only read.

We may read with concern about the mounting unrest in Cuba and the insults which freedom loving people are receiving there, and we only read about it. But there are men at Guantanamo who must carry on their work in the face of it. The same is true to a degree of other places all around the world where servicemen of the freedom loving countries are stationed.

This strange war is called a "cold" war. In a "hot" war everyone goes all out for the man in Service. Cookies are mailed, socks are knitted, letters are sent, prayers are offered, and everything imaginable is done for the man in Service. But in a "cold" war it seems to be the feeling of the people at home that there isn't as much danger now so there isn't as much need for all of these things. But the man away from home is just as far away. He may be even more lonesome, because of inactivity. He may be subjected to greater temptations because of this same inactivity. He may, in fact, be more in need of our prayers and help in the time of "cold" war than at any other time.

Your Wesleyan Servicemen's Department did not close its portfolios and go out of business with the signing of a Korean truce. Men are still volunteering and others are being drafted from your community and other communities. They are being shipped out to the far corners of the world. Many of them are away from home for the first time. To some, the temptations are almost too great to resist.

To help to bolster the faith of these men, to direct those who have not as yet found a Saviour in the seeking Christ, to keep our men in touch with the Church in a way that will cause them to be agreeably disposed toward the Church when they return from the Service, to assist local pastors and military chaplains in the work they are doing—for these purposes and others the Wesleyan Servicemen's Department is carrying on its work.

The Church assigns no budget for this work. It is operated strictly on the basis of gifts from Sunday schools, churches and individuals who see the need. The Department respectfully requests a place on your prayer list and, if possible, on your giving list. Gifts should be addressed to the **Wesleyan Servicemen's Department, Box 2000, Marion, Indiana.**

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

Special Projects Signify Special Needs

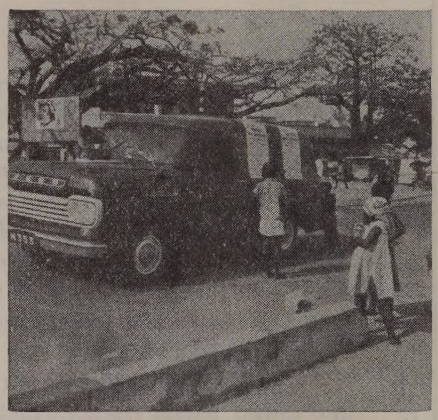
TONIGHT if there is an emergency operation at the Kamakwie Hospital in Sierra Leone, the missionary surgeon summoned from his home will not have to stumble through the darkness to go to the hospital, the circulating nurse will not have to carry a flashlight as she selects the proper instruments and prepares for the operation, the surgery will not have to be performed by the flickering light of a pressure lantern. Instead, the whole hospital and especially the operating room with its surgical lamp will be adequately illuminated by the power plant for which funds were raised as a special project.

Just one block from what is to be the crossing of the two main boulevards that are to bisect the strongly Roman Catholic city of Medellin, Colombia, from north to south and from east to west, is located a beautiful, attractive Wesleyan Methodist church where men, women and children gather to worship the Lord in Spirit and in truth rather than in ritualism and superstition. This structure, too, was made possible through a special project raised by two white gift Christmas offerings.

On the improvished island of La Gonave, Haiti, where only a few short years ago medical care was practically unknown and where the true witness of Christ had not penetrated, today there stands the first unit of a hospital building where physical suffering is alleviated by the missionary doctor and nurses and spiritual death dispelled by the power of God's effective Word, all because Wesleyan Methodists contributed above-budget offerings for the special project of the erection of the La Gonave hospital.

More could be said of the Bible school building at the Immanuel Bible Training College in Tokyo, the scholarships for the young people from our Mexican work attending Bible school in Nogales, the X-ray machines in our mission hospitals, the printing plants in Japan, Colombia and Africa, the mules carrying our national evangelists along the treacherous trails of the Colombian Andes, the jeeps, trucks, carry-alls and cars that transport our missionaries to evangelistic campaigns, dispensaries, market and business engagements on many of our fields, the intercom systems that save literally millions of steps and hours of valuable time on some of our mission compounds. The list is expansive, for many are the special projects for which Wesleyans have contributed over the years to help speed the message of salvation on each World Missions' field.

A few weeks ago on this page we described what missionary support is and how it has been divided into salary support, field support, outgoing transportation, and children's allowances. Yet since even those funds are



A "Special Project" vehicle and public address system advertises evangelistic services.

insufficient to carry on adequately our World Missions' program, from time to time you are asked to give for some special project like those previously mentioned that may be termed "above budget" but certainly are requisite for a well-rounded program. "Above-budget" signifies that any contribution to those projects are beyond the annually assigned World Missions' budget of $2 per member and therefore cannot receive budget credit. Because of that some have thought of these special projects as extras but not in the regular plan of the field, as advantageous but not indispensable, as luxuries but not necessities. That, however, is a misconception, for they are needed for an expanding program on each of our fields.

Had there been no above-budget giving, there would be no funds to open the new work in New Guinea, no adequate Wesleyan church in Caparra Heights, no rest home in Freetown for our fatigued missionaries, no buildings in Vapi where young Dr. Samson could open an Indian-staffed hospital, no laboratory in Port Margot where proper diagnoses can be made, no funds to treat the hundreds of lepers seeking medication at RajNandgaon.

Only as we increase our missionary giving —both for so-called budget items and for others above budget will the outreach of World Missions continue to grow consistently.

Among the many "above-budget" special projects that now clamor for our generous giving are the following:

▲ About 25 miles from the headquarters of our Central India field in the town of Bhilai, the Russians are erecting an enormous steel mill for India where hundreds of Russian technicians, many of them determined communists, are employed. Our mission together with other neighboring evangelical groups is ministering to them, distributing tracts and holding services. To help build a church for the Christians there and to have it as a testimony to those godless communists, $375 is needed. Here is an opportunity to combat communism with the testimony of God's all-powerful Word.

▲ Jamaica is a small island—only about 150 miles long and 50 miles wide—but it does have good roads. Since the Wesleyan work is scattered throughout the island, cars are needed by our missionaries so they can effectively work. To cover the cost of the purchase and shipping of a new car at headquarters there, $3000 is urgently needed.

▲ Many a simple service has been held in a dirt-floored, thatched-roofed house nestled in some cranny of the Colombia Andes, with only the feeble flickering light of a candle or a homemake kerosene lamp to read by. Even a Coleman pressure lantern would be a luxury to be desired but not realized by the poor *peones* who assemble to praise God together. To furnish pressure lanterns for some of those mountain congregations $75 is being asked for.

▲ Although Wesleyans have given generously for the construction of an Academy building in Puerto Rico, $2400 is still needed to complete the $15,000 requested. That small amount could easily be raised if only one out of every 14 Wesleyans would give one dollar for the Puerto Rico Wesleyan Academy.

▲ To provide housing for a couple needed for radio work in Sierra Leone, a special project of $6000 was approved. The missionary couple has gone, the house has been built, but $3000 is still needed to defray the cost of its construction. Shall we not say an understandable "thank you" to our missionaries by contributing that amount quickly?

▲ How would you like to worship in a church that had no floor? Every time you knelt the dust and dirt would cling to your knees just as it does on the knees of the worshipers in the Galilee and Philadelphia Churches in Haiti. With only $150 each those floors can be cemented. Is there not some American Wesleyan church that would enjoy the luxurious loveliness of their own sanctuary better if they furnished a cement floor for one of those Haiti churches?

▲ Like other Latin republics, Honduras is changing from an illiterate to a literate people. Long starved by ignorance, these new literates grab for something to read. Our literature depot in La Ceiba is striving to furnish Christ-centered reading material so that as the hunger for knowledge is assuaged, the hunger for God may be awakened. If Wesleyans would give the $2500 approved to aid that project, more could be reached with the Gospel.

▲ You have doubtless read how hundreds of Tibetans fleeing the menace of communism in their own highlands, are flocking into the out-of-way Kathmandu, Tibet. Impoverished, malnourished and sick, many in need of medical aid turn to the hospital of the United Medical Mission. To help furnish hospital care for these Tibetan refugees and at the same time an effective, understandable Christian testimony of love, the raising of $250 has been approved as a special project.

Shall we not share of our much with others? If you or your church desires more information about these projects or a complete listing of other paramount needs, write the Department of World Missions for details.

This article appears in conjunction with the observance of the Spring Loyalty Campaign in its presentation of our Wesleyan Heritage.

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

Martin Luther

and Justification by Faith

THE STORY of Martin Luther is a fascinating one. Every Protestant should make himself familiar with it. Luther lived from 1483 to 1546. Born to a humble mining family in Germany, he acquired a good education, and was prepared for the legal profession in accord with the wishes of his father. Suddenly, at the age of 22, he entered a monastery and two years later was ordained to the priesthood. His education was now continued along theological lines. Before he was 29 years of age, he had become a teacher at the University of Wittenberg, and had received the degree of doctor of theology.

Just before his thirty-fourth birthday came his first clash with the Roman Catholic Church. He challenged its doctrines of salvation and its practice of selling forgiveness. He began to preach that man can only be justified by faith in Jesus Christ. From his revolt against ungodliness within the church, and from his preaching of justification by faith, there sprang the Protestant Reformation. Within its mainstream came John Wesley and his Methodists, including the Wesleyan Methodist Church of America.

There is one element in Martin Luther's life and message that has special significance for Wesleyans today. All that Luther believed and taught grew out of his own personal search for salvation. Raised in a home where prayer was a common experience, he grew up with a serious and religious frame of mind. But his personal need of salvation was brought to his attention when a very dear friend suddenly died and a bolt of lightning fell at his own feet. His suddenness in entering the monastery was due to his desire to find salvation. There he tortured himself in fastings and sleepless nights, submitting to all of the menial tasks given him by the other monks. He entered fully into the superstitious practices of the Roman Church, concentrating all of his energies on finding salvation. But with it all, there came only disillusionment concerning the church, and an increasing despair as to the fate of his own soul.

Opportunity came for a study of the Bible, and older, more spiritual pilgrims helped to direct him to Paul's quotation in Romans 1:17, "The just shall live by faith." Gradually the light began to dawn, and he saw the futility of all that he might do to earn salvation. He saw the personal, spiritual nature of Christ's salvation. Peace came only as he put his trust in Christ Jesus.

Two centuries later, John Wesley closely paralleled Luther's search for inner peace. His hunger for God was the consuming passion of his life. His extreme self-discipline, which helped to earn the nickname "Methodist," was part of his effort to save himself by good works. The close scrutiny which he gave to his inner attitudes and motives was all a part of the earnestness with which he sought to make himself acceptable with God. It was while hearing the reading of Luther's preface to his commentary on the Epistle to the Romans, that Wesley finally received the witness that his sins were forgiven. The same pilgrimage—a desire for personal salvation, an effort to achieve it, a final falling upon faith in Christ—led both men to the reality of Christian experience.

Our Wesleyan heritage today is entirely in keeping with the experiences of these two men. Luther's "justification by faith" and Wesley's "assurance of salvation" are both facets of God's wonderful plan to save men as individuals. To all who have found Christ as a personal Saviour, Christian experience is not something dependent upon forms or liturgies, buildings or organizations, important as these are. Rather, it is a warm, living, personal, individual relationship with Jesus Christ. It not only deals with the reason but with the emotions. It is something which a man can feel, and which he can know for himself. Twentieth-century Wesleyans have joined the saints of all ages in finding a personal salvation, and they are conscious that their major task is to lead other men to the same discovery. ●

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Lesson for March 26

The Apostle Who Doubted

(For comments on these readings, use your Devotional Quarterly)

Lesson Text: John 20:19-29.

Golden Text: Blessed are they that have not seen, and yet have believed. John 20:29.

M The Apostle Who Doubted. John 20:19-29.
T Others Who Doubted. Mark 16:9-15.
W An Apostle Who Doubted. Matthew 14:25-33.
T The Originof Doubt. Genesis 3:1-8.
F The Results of Doubt. Genesis 3:14-24.
S The Coure of Doubt. Hebrews 11:1-6.
S The Reward of Faith. Hebrews 11:24-40.

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ATTENTION!

PRIMARY, JUNIOR, AND JUNIOR YOUTH TEACHERS:

How important is the Bible in your Sunday school classroom? Do you use your Bible in front of your class each Sunday, showing your pupils that the lessons are taught from the Word of God?

When you ask for a verse to be looked up, do several raise their hands, or does someone say, "Dick will have to read it, he's the only one who has a Bible"?

Our children and young people need to have many opportunities of reading and studying the Bible for themselves. Only in this way will they really learn to know God's Word.

It is for this reason that the printed Scripture lesson will be omitted from the Primary, Junior, and Junior Youth quarterlies starting with the second quarter of 1961. Encourage your pupils to bring their Bibles each Sunday. Provide Bibles for those who haven't any. Include Bibles in the equipment of your classroom. Make sure the Bible is used each Sunday.

Help your pupils to read, study, and know God's Word for themselves.

Religious News

Ruins: Ancient Wall of Jerusalem?

AMMAN, Jordan (EP)—Municipal laborers digging the foundation of a school in the old city of Jerusalem have unearthed a wall believed to be part of the ancient wall of Jerusalem built by Herod the Great 20 centuries ago.

Excavations have revealed the wall was built of huge stones running from north to south, parallel to the wall of the mosque. Diggers have unearthed an 80-foot section, about six-feet high.

Haiti Renews War on Clergy

PORT AU PRINCE, Haiti (EP)—Msgr. Paul Robert, 59, a French born Roman Catholic bishop, has been ordered out of his diocese and escorted by the local military commander to Port Au Prince.

Eight other priests and prelates have been deported from Haiti in a church-state controversy between Roman Catholic leaders and the government of President Francois Duvalier.

To Discuss Civil Marriage Problem in Spain

MADRID, Spain (EP) — Ernesto Vellve, well-know evangelical lawyer, has been invited by the attorneys of Madrid to address them on the difficulties encountered in securing permission for civil marriage in Spain.

The Spanish government recognizes civil marriage only in cases where the persons can prove they are not members of the Roman Catholic Church. Since the majority of Spaniards who now profess other religions received Catholic baptism in infancy, it is practically impossible to provide acceptable proof on this point.

Gains in Campaign Against Religious Instruction

WARSAW (EP) — Warsaw Radio has claimed that religious instruction has already been abolished in 85 per cent of the public schools in this Communist country.

A church-state agreement signed in December, 1956, had permitted the religious classes, but the Secular School Society and atheistic organizations have been campaigning against them.

The Warsaw station complained that religious teaching is now being given children outside school hours and "away from school buildings."

Report on Bible Distribution in Africa

SALISBURY, S. Rhodesia (EP)—The huge task of translating the Bible into some 800 different Africa tongues is only half finished.

So says Rev. Maynard W. Booth, secretary of the British and Foreign Bible Society here. He said the complete Bible is available in 48 different African languages, the New Testament in an additional 96, and single Gospels and other parts of the Scriptures in another 184 languages.

Founded 155 years ago, the society has become international and has branches in Switzerland, Germany, Russia, Denmark and the Netherlands.

Slate Investigation

PHOENIX, Ariz. (EP) — The Arizona Diocese of Episcopal Church is determined to find out if the National Council of Churches is infiltrated by Communists.

If the council is found to be Communist infiltrated, said Robert Kleindienst, a Republican Party leader who heads the investigating committee, "we'll demand it change its policies, or we'll get out."

"If there is infiltration," said the Rt. Rev. A. B. Kinsolving II, Diocese bishop, "we want to find out about it."

Prohibit Photos of President Inside Church

WASHINGTON, D. C. (EP)—Photographers take note. No photographs will be permitted of President John F. Kennedy attending church.

White House Press Secretary Pierre Salinger explains that photographers can snap the President entering or leaving the church from the sidewalk outside, but says he wants a minimum of publicity. The President will not ordinarily pose at the church door with members of the clergy as his predecessors often have.

Baptist Chide Kennedy on Serving Liquor

LA MARQUE, Tex. (EP)—In a resolution adopted by District Four of the Baptist General Convention of Texas, President Kennedy has been reprimanded for serving liquor at the White House.

Approved unanimously by 500 persons representing 401 churches and 65 missions in 19 South Texas counties, the resolution declared: "Since it has been publicized in the press, on radio and television that hard liquor has been served in the White House, we express our opposition to such practice. . ."

Although the resolution pointed to no particular instance, it was believed to be a reference to a recent reception held by President and Mrs. Kennedy at the White House for appointees of the new administration. Liquor was served on that occasion.

Now It's 'Lock-Ins'

ATLANTA, Ga. (EP)—First it was "sit-ins" —at lunch counters.

Next it was "kneel-ins"—in church.

Now, apparently, it's "lock-ins"—new movement by students who have vowed to break down racial barriers by deliberately going to jail.

At least three southern cities have been marked by such actions. Thirty-one Negro students are now imprisoned in Atlanta, 13 in Rock Hill, S.C., and four whites and two Negroes in Lynchburg, Va. All have either refused to post bond after arrest in sit-in demonstrations or have failed to pay fines.

Indecent Literature Law Unconstitutional

WASECA, Minn. (EP) — District Judge John F. Cahill of Waseca County has held unconstitutional the indecent literature law enacted by the 1959 Minnesota legislature.

Although he said he realizes his ruling removes the only effective weapon law enforcement agencies and county attorneys have to combat obscene or indecent materials, the judge said the Minnesota law is an infringement on the first amendment of the federal constitution guaranteeing the right of free press and free speech.

He pointed to a decision of the United States Supreme Court in a Los Angeles case.

Judge Cahill said he was certifying the case to the Minnesota Supreme Court because of "important and doubtful" questions of law in the case of Arvid Onan, Wasecan news dealer who was arrested for violating the law. Onan was arrested last summer, charged with selling and possessing obsecene or indecent magazines containing photographs in violation of the Minnesota law.

New Post for Pucek

LOS ANGELES, Calif. (EP)—Henry A. Pucek of Garden Grove, Calif., a psychiatric social worker serving the State of California in its mental hygiene program, has been named Senior Conciliation Counselor for Los Angeles Superior Court. He will assume his new duties on March 1.

An active Christian layman, Pucek has served for the past two years as Chairman of the Board of Directors of the Evangelical Welfare Agency of Whittier, Calif., a service ministry of the National Association of Evangelicals, Southwest Region. He is also a member of the Board of the Greater Los Angeles Sunday School Association. A frequent contributor to religious periodicals as well as professional journals, he authored a widely used article, "You Are What You Read" sydicated last fall by the Evangelical Press Association as part of its Protestant Press Month observance.

Mr. Pucek is a graduate of Wheaton College, with an M. S. W. (Master of Social Work) degree in psychiatric social work from Washington University, St. Louis, Mo.

Pastors Ask Integration in Texas Baptist Colleges

HOUSTON, Tex. (EP)—Without a dissenting vote, the Baptist Pastors Conference of Houston has passed a resolution calling for desegregation of all Southern Baptist colleges in Texas.

Officials of the Baptist General Convention of Texas were asked in the resolution to use their influence in getting the governing board of each school to bring about integration.

There are 10 undergraduate Southern Baptist colleges in Texas, enrolling a total of more than 10,000 students. Only Wayland College at Plainview, with a student body of about 600, admits Negroes.

Deaf-Mutes 'Hear' Evangelist

TAMPA, Fla. (EP—Among some 20,000 persons attending a Billy Graham rally here were 85 deaf-mutes. They "heard" the evangelist as his words were translated into sign language by the flying fingers of a team member.

Included in the 640 persons who came forward to make decisions for Christ following Dr. Graham's sermon were nine of the deaf-mutes.

Is This Next?

OTTAWA, Ont. (RNS) — Msgr. J. N. Gelineau, Vicar General of the Ottawa Roman Catholic archdiocese, warned Catholic public school trustees in the Ontario Province that the Church may deny them absolution if they insist on Catholics paying taxes to public school boards instead of to separate (Catholic) boards.

Educational officials in Ontario are investigating complaints over a mass, Church-di-

ected switch of Catholic taxpayers from support of public to separate schools.

Some of the Catholic trustees on public school boards in Wendover and Plataganet, near Ottawa, have opposed Church directives to parents to shift their tax support. Most of the pupils attending the public schools are Catholic.

Msgr. Gelineau declared: "It is not permissible for Catholics to pay school taxes to benefit public schools. Persons going against Directive 268 of the arch-diocese will not be worthy of absolution." —*from "Biblical Recorder"*

Kennedy: 'In God We Trust'

WASHINGTON, D. C (EP)—Religion is not a weapon in the cold war, but rather the essence of the differences separating the Communist and non-Communist world.

So said President Kennedy attending a presidential prayer breakfast sponsored in early February by International Christian Leadership.

"Each of the nation's Presidents," said Mr. Kennedy, "has in his own way placed a trust in God. Those Presidents who were strongest intellectually were strongest spiritually. The guiding principle of this nation has ever been, is now, and shall ever be: 'In God We Trust'."

Other speakers included Vice President Lydon B. Johnson and Evangelist Dr. Billy Graham.

More Missionary News on the Congo

NEW YORK, N. Y. (EP)—Again, white missionaries have told of violence in the Congo and serious curbs on Christian witness there precipitated by Congolese soldiers loyal to the late Patrice Lumumba.

This time the report came from 40 American missionaries and their families who arrived at New York's Idlewild Airport from London on a flight from Uganda.

"I was told my blood would be shed and my body would be painted with my own blood," said Dr. John Slater, 28, of Pontiac, Mich. Slater, a medical doctor for 17 months in the Palmer Memorial Hospital in Kivu Province, told reporters he was kept under house arrest at the hospital for one week and threatened constantly with bodily harm. The only indignity he suffered, however, was a slap by the pro-Lumumba soldiers.

The missionaries, all representing the Conservation Baptist Foreign Missionary Society of Wheaton, Ill., were unanimous in declaring that the Congo is overrun by Communists.

"The regime of Antoine Gizenga (Lumumba's political successor) is Communist through and through," Slater said. "We heard soldiers talking about establishing communes in Kivu. We heard them say they were getting their arms from Moscow. And I heard one say, 'Just wait until we get Soviet bombs and then we'll take care of the Belgians and the other whites.'"

Dear Editor . . .

The Catholic Outreach

In your column, "I Was Reading," in the December 14 issue of THE WESLEYAN METHODIST, you ask the question, Will Protestantism become that decadent?

I believe I have the answer taken from one paragraph in a letter by a young man, who at that time (spring of 1959) was attending a Catholic school in Chicago, and written to a young lady in McAlester, Oklahoma, who happens to be the daughter of my husband's cousin. It is as follows, and I was very careful in copying:

"I think that the last time I wrote I was sick. Well I'm sick again. But this time I got sick on a free day! About two weeks ago our school was visited by a top guy from Rome (the headquarters for the Catholic underground movement which will eventually take over the world) and he was so very pleased with our behavior (so he said) that he gave us an official day off (today), which is the annunciation." —Mrs. N. Q.

Tithing

After reading the financial trends of our denomination in the editorial, "Checking Our Stewardship," in the Jan. 25 issue of THE WESLEYAN METHODIST I felt like hanging my head in shame. We are, as a denomination, giving only slightly over 3½% of our gross contributions to missions.

In the same issue I read the article, "A Good Question on Tithing," in which appeared the following lines, "and some (churches give) as low as 10 per cent, which surely is as low as any church should go." What an indictment this is of us when we do not even give 4% to God's work abroad. No wonder we are struggling to get anywhere as a denomination. When we give the same amount to World Missions as we pay into our Preachers Pension Plan it is time to do some real heart searching. "Seek ye first the kingdom of God [world wide] and his righteousness and all these things shall be added unto you" is still in the Bible. I believe if we as a denomination merely began to tithe our contributions the Lord would pour out upon us such a blessing that there would not be room enough to contain it. —Hudson Hess

P.S. Note also "Missionary Support Spells Expansion" by Alton Liddick in the same issue of THE WESLEYAN METHODIST.

Stunted?

Have read the Editorial on the inside front cover page of the Dec. 7 issue of THE WESLEYAN METHODIST.

As to my membership in the Wesleyan Methodist Church, I feel as you do and I only have praise for its methods and government.

I have no criticism to offer, but I do believe the answer is named definitely in the article by Vance Havner printed on the back cover page of the Nov. 9 issue of THE WESLEYAN METHODIST. The title was: "We Need a Fresh Meeting with God."

I am trying to let God more fully into my life.

I do hope there will be more writings of this sort in our paper, even though I am elated with the many surprising articles as is.

—Leland Squires

Stunted

Your editorial, "Stunted? Why?" was an excellent examination and diagnosis of our situation as a church. May God help us to be honest, yet full of faith for what he can do with a church completely yielded to Him. —Royal E. Bailie

Good Scouting Reduces Juvenile Delinquency

from page 9

code which all of us here accept, the code expressed in Judaeo-Christian teaching—I mean the Ten Commandments. Let's take a look at the Promise: "On my honor, I will try to do my duty to God and to my country, to help other people at all times, to obey the Girl Scout Laws." This expresses the two great commandments which summarize all the others: "Love the Lord thy God with thy whole heart, thy whole mind, thy whole strength, love thy neighbor as thyself." "Duty to God" also expresses in summary the first three commandments of the Decalog—to adore God, to respect His name, to worship Him in the manner He desires.

Take a look at some of the Laws: A Scout is loyal; she obeys orders. Or, to put it another way: "Honor thy father and thy mother"—and by implication, all who hold rightful authority.

A Scout is a friend to all; and a Scout is courteous. What are these but extensions of the commandment that forbids murder, and implicitly unjust anger, hatred, and quarreling?

A Girl Scout is clean in thought, word, and deed. What is this if not a reference to purity and chastity?

A Scout's honor is to be trusted; a Girl Scout is thrifty. Certainly these have to do with the commandments that require respect for other people's property. Also, if her honor is to be trusted, a Scout has respect for truth, nor does she damage the reputation of others by indulging in gossip, however true.

May I urge you to think deeply about the Promise and Laws, and to do all in your power to encourage their observance, by word and by example. They are a noble code for guiding the moral lives of our young people. Children will readily accept standards of good behavior, especially if their elders live by them also. Sometimes indeed, children set us an example. We who lead must sometimes follow. Did not Christ say: "Except you become as little children, you shall not enter the kingdom of heaven"? ●

SCRIPTURE is merciful in its severity; holy in its love. The rebukes give pain and produce sorrow, but do not irritate and embitter and harden. Its consolations calm, but they do not weaken or make effeminate. Its bitter arrows of rebuke are sent by the loving Father's hand. The words of warning are uttered by the voice of yearning compassion.—*Adolph Saphir*

Church News

Field Schedule Takes Supt. Sheets to West Coast

The Houghton Area Leaders' Meeting on the campus of Houghton College where the three General Superintendents were joined by conference and Houghton college leaders became my final field assignment for 1960.

Early in January, I joined General Superintendent Phaup, Conference President Kenneth Dunn, and Vice Presidents C. A. Hoover and Herbert J. Logsdon in a series of Indiana Conference rallies. A new Indiana Conference Advance in Church Extension fields was highlighted by the promotion of an Easter offering throughout the conference to help finance a full scale development of a new church in one of the large housing areas of Indianapolis, Harold North, pastor. The four full days of this tour bore testimony to a spiritual awakening and progress in evangelism and church extension..

Later in January I filled a Monday through Sunday engagement in the Coshocton County Crusade for Christ where some 20 holiness churches were joined in a mid-year united meeting. Free Methodist, Pilgrim Holiness, Church of the Nazarene, Wesleyan Methodist and some Evangelical United Brethren and Methodist brethren are working wholesomely in this endeavor. There were deep movings of the Holy Spirit upon the day and evening services and blessed altar victories. While the weather was rather severe throughout, the attendance at the night services averaged perhaps 500. Many drove distances of eight to as much as 40 miles to attend. Dr. Gene Phillips, District Superintendent of the Church of the Nazarene, Des Moines, Iowa, was my beloved co-worker in the ministry and Rev. Thomas Phillippe, our pastor in Coshocton, directed the music and choir and also served as chairman of the crusade. The Coshocton pattern in this crusade could well be an example for other communities.

As I write, I am concluding a February 5-12 revival with our Plymouth (Indiana) church, a date promised several years ago. Rev. Robert Kenworthy and wife are the Lord's workmen on this field and Brother Kenworthy's ministry and prayer emphasis had prepared the hearts of the people for revival. A service at 10 o'clock each morning along with the evening meetings have been most rewarding. Miracle conversions are taking place, and remarkable answers to prayer are in evidence. There was a ready response to enlistment for a prayer chain around the clock throughout the meeting and I need not tell you how definitely God has honored this kind of praying.

Monday noon on February 13, Mrs. Sheets and I start by car for Phoenix, Arizona, to be with Emerson Smith, pastor, and his people Friday night, and to confer with others of our Arizona brethren; then to Bostonia, California, with Edward Eddy, pastor, and Lawndale Sunday night, Lee Hoge, pastor. A ministerial institute with the California Conference is scheduled for Tuesday, Wednesday and Thursday and a Sunday-school rally with the northern California churches in Sacramento Friday night. Sunday, February 26, is to be given to the Sacramento churches, Richard Rossow, pastor of Arcade, and Clayton Butcher, pastor at Lincoln Oaks.

A ministerial convention in the Oregon Conference begins Wednesday morning, March 1, and continues through Thursday. Friday is to be spent in Seattle, Washington, Herman Smith, pastor, with a service Friday night. A two-Sunday revival at the Russellville church, Portland, Oregon, is scheduled for March 5 - 12 following which the journey leads homeward.

Whenever possible it is a joy to keep our people informed concerning these field schedules and it is a source of strength to know that your prayers are continuing for the General Superintendents as they seek, under God, vigorously to lead the church forward along lines of historic Bible holiness and aggressive evangelism.

Out across the church the work of our general officers and department executives is making itself felt in a most fruitful way. These are brethren of sterling worth and they are applying themselves to their tasks far beyond the line of duty. You are urged to continue to pray earnestly for all that concerns the headquarters and the general life of the church.

Wesleyan Methodism is shaping her forces and moving into position for some of the finest spiritual achievements and soul-saving exploits in all of our history.—*Harold K. Sheets*, General Superintendent

Accident Takes Life of C. Boles

The Wesleyan Servicemen's Department respectfully and regretfully takes note of the accidental death of Marine Pfc. Charles Michael Boles, who was killed when a two and one-half ton truck which he was driving overturned at Camp Pendleton, Oceanside, California.

Charles was a member of the Nelson Street Wesleyan Methodist Church, Marion, Indiana. He had been in the Marine Corps for the past year and was one of the men to whom the ministry of the Wesleyan Servicemen's Department was being extended.

Revival in Brooklyn

From January 24 through February 5 Rev. R. G. Linthicum was with us in Brooklyn, New York, for revival services. While that period of time was the worst recorded in the history of the New York City Weather Bureau yet God honored us with His presence each night. Mr. Linthicum brought us searching messages from God's Word and practically every night found souls at the altar. It was a time of refreshing and soul searching from the hand of the Lord. Brother Linthicum is a preacher who earnestly seeks God's will for every service and then fearlessly delivers the truth. His messages are freighted with the Word of God. We can highly recommend Rev. R. G. Linthicum as a man of God who like the prophets of old will deliver the message of God with "Thus saith the Lord."—*Arthur C. Field, pastor*

God Still Gives Revivals

The North Wesleyan Methodist Church of Kokomo, Indiana, has been praying for an outpouring of God's Spirit in revival for the past several months.

In our recent revival God answered those prayers, blessed the ministry of Rev. Henry Vanderbush, general evangelist of the Dakota Conference, and the ministry in music of Robert Pruitt of Logansport. He gave what some of the members said is the best revival the church has enjoyed for several years.

There were seekers and happy finders, which was reflected in an approximate fifty per cent increase in attendance in the morning and evening church services on the following Sunday. Some new members for the church are expected in the near future.

The church enjoyed the ministry of Mr. Vanderbush, and recommends him to our pastors and churches as a young man worthy of their call.—*Garl R. Shaw, pastor*

Brevard, North Carolina

We had about 50 or 60 out last night for prayer meeting. The church was nearly full.

We are having cottage prayer meetings also and souls are getting saved. One neighbor came to our door yesterday and asked for help and we had prayer with her and God saved and healed her. Now her family is stirred and plan to come to church.

Since we gave our bodies to the Holy Spirit, He has been working through us and it seems I have finally grasped the simple truth, and by faith I am realizing His divine power through this weak vessel. —*G.M.A.*

Wedding

Sesbastian-Paschal.—Miss Barbara Jean Paschal became the bride of Edgar Ray Sesbastian on December 30, 1960. The ceremony was solemnized by Rev. Sidney A. Loggins, in the Liberty Wesleyan Methodist Church, Summerfield, North Carolina.

BIRTHS

Son, John Edward, born to Rev. and Mrs. A. L. Nabholz, pastors of E. R. Dodd Memorial Church, Emily, Minnesota, February 10, 1961.

Daughter, Dawn Michele, born to Rev. and Mrs. Donald C. Boyd, February 9, 1961. Mr. Boyd is pastor at North Springfield, Pennsylvania.

Son, Kevin Blaine, born to Rev. and Mrs. Howard B. Castle, February 14, 1961. Mr. Castle is assistant pastor at Northridge Church, Dayton, Ohio.

Son, Steven Martyn, born to Dr. and Mrs. Wilbur Zike who are now serving the Church in Sierra Leone, West Africa, February 20, 1961.

FREE SONG—"JESUS IS COMING with your order for 10 other songs for $1.00—including "In Times Like These."—*Mrs. Ruth Caye Jones, Box 104, Pittsburgh 30, Pa.*

HOUGHTON COLLEGE EUROPEAN TOUR

Travel through nine countries during one month of 1961 summer vacation. Dr. Willard G. Smith is personally directing this tour. Registration closes in March.

For information write to Dr. Smith, Houghton College, Houghton, N. Y.

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Mr. T. Evatt Called Home

Word was received today of the passing of Mr. Talmadge Evatt of Central, South Carolina. He was a prominent layman of the church and the father of Miss Marie Evatt, missionary to Africa. Let earnest prayer arise for the sorrowing family and especially for Marie who is scheduled to sail to Africa March 17.

I Was Reading . . .

(*from page* 3)

before he died. In the letter Dr. Dooley urges every graduate of a medical school to invest some of his life in the practice of medicine in foreign fields. Every doctor, he believes, could give a year or two of his practice to such work. "It can be part of the maturation of a man, the metamorphosis of a doctor." We could pray that the same vision might be caught by a graduate in any profession. This would really be OPERATION OUTREACH.

- that last year Americans spent about twice as much on smoking as they gave to their churches. In other words, they spent for tobacco last year about $6½ billion. Per capita consumption of cigarettes last year averaged 3940 per adult, or 197 packs. How can a civilized people justify that tragic waste—not to speak of the potential physical damage wrought?
- that "an average of $2.75 per Protestant member in the United States is donated for the world Christian enterprise." This is the finding of the Missionary Research Library, of which Frank W. Price is the director. It doesn't seem as though we have taken the Great Commission too seriously.

Conference Visitation, 1961

Conference	Session to Be Held	Denominational Representative
Allegheny	June 12	R. D. Reisdorph
Dakota	June 20	H. K. Sheets
California	June 26	H. K. Sheets
Florida	June 27	B. H. Phaup
Rochester	June 27	E. L. Kierstead
Champlain	June 27	R. D. Reisdorph
M. A. S.	July 10	V. A. Mitchell
South Carolina	July 17	H. K. Sheets
Canada	July 18	A. E. Liddick
Tennessee	July 18	R. D. Reisdorph
Wisconsin	July 18	E. L. Kierstead
Ohio	July 24	R. D. Reisdorph
North Carolina	July 25	B. H. Phaup
Illinois	July 27	G. E. Failing
Oregon	July 31	V. A. Mitchell
Georgia	July 31	B. H. Phaup
Kansas	August 1	H. K. Sheets
North Michigan	August 1	R. D. Reisdorph
Kentucky	August 7	A. E. Liddick
Indiana	August 7	P. L. Kindschi
Oklahoma	August 8	R. W. McIntyre
Alabama	August 8	R. N. Lytle
Lockport	August 8	J. M. Byars
Michigan	August 8	R. D. Reisdorph
Virginia	August 8	R. C. Mullinax
Nebraska	August 12	R. D. Reisdorph
Iowa	August 14	B. H. Phaup
South Ohio	August 31	R. D. Reisdorph

What Shall We Do?

(*from page* 3)

were your own, then you can pray until he feels it. This will get results. If we can have more of the moving of the Holy Ghost in our services we will have found the right way. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

God will give us souls if we will meet conditions. Having counted the cost, let us give all. ●

LEADERS CONFERENCE

March 21-23

DEDICATION

of

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March 23 10 A. M.

Address by Roy S. Nicholson

CORRECTION on

AUDIO INDUSTRIES RECORD ad of Houghton College A Cappella Choir which appeared in the February 8 issue. The box number should have read BOX 4, rather than 64. This office deeply regrets this serious error.

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3. History of the Christian Church—Fisher (Second Half)—$6.00
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1. Pastoral Work—Blackwood—$2.50
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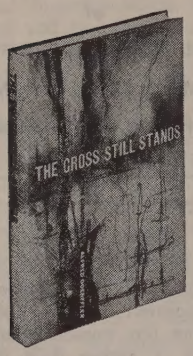
***The changes from the Discipline, Paragraph 373, were authorized by the Executive Board upon recommendation of the Committee on the Course of Study, Dr. R. D. Reisdorph, Chairman.**

ATTENTION MINISTERS!



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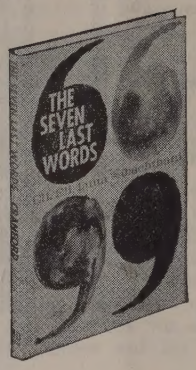
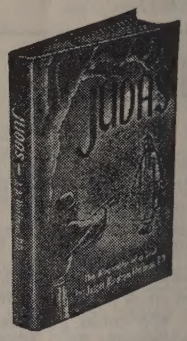


THE SEVEN LAST WORDS

by Clarence W. Cranford

The messages in this book on the seven last words of Jesus on the cross do not follow clear-cut homiletical patterns. They are more like brief essays. Some of the messages have great force, especially the last two: "His Cross and Ours" and "The Magnetism of the Cross."

Generally speaking, these messages represent the type of pulpit ministry provided a typical congregation during the Lenten season. There is illustrative material which many will appreciate. **$1.50**



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